

"عمدة الأحكام من كلام خير الأنام"

للإمام تقي الدين عبد الغني بن عبد الواحد بن علي المقدسي

(رحمه الله)

600-541 هـ

Explanation of:

‘Umdatul-Ahkaam

(The Reliance of Rulings: a Collection of Authentic Ahadeeth of Fiqh Relevance)

Collected by Imam Taqiyy-ud-deen
'Abdul Ghani bin 'Abdilwaahid bin 'ali Al-Maqadissee
(*rahimahullaah*)

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Based Upon the Explanation of Our Shaykh
Muhammad bin Saalih Al-'Uthaimeen
(*rahimahullaah*)

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The Book of Purification

The Sixth Hadeeth (الْحَدِيثُ السَّادِسُ)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا شَرَبَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا)) وَلَمْ يُسَلِّمْ ((أَوْ لَاهَنَّ بِالتُّرَابِ)) وَلَهُ فِي حَدِيثِ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوهُ سَبْعًا وَغَفِّرُوهُ الثَّامِنَةَ بِالتُّرَابِ))

Narrated Abu Hurayrah: Allaah's Apostle (*sallallaahu 'alayhi wa sallam*) said, "If a dog drinks from the utensil of anyone of you it is essential to wash it seven times." [Saheeh al Bukhaari, Volume 1, Book 4, Number 173; Saheeh Muslim, Book 002, Number 0548] And in another version from Muslim: *using sand for the first time*. [Saheeh Muslim, Book 2, Number 0549] And in another hadeeth reported in Muslim: *On the authority of 'Abdullaah Ibn Mughaffal who reported that the Prophet (sallallaahu 'alayhi wa sallam) said: "When the dog licks the utensil, wash it seven times, and rub it with earth the eighth time"* [Saheeh Muslim, Book 002, Number 0551]

The Narrators

The narrators are Abu Hurayrah (May Allaah be pleased with him) and 'Abdullaah ibn Mughaffal al-Muzaniyy. 'Abdullaah ibn Mughaffal al-Muzaniyy gave the pledge in the pledge of ar-Ridwan under the tree and he used to hold the branches off the face of the Messenger (*sallallaahu 'alayhi wa sallam*). He was one of *al-fuquha' al-'asharah* – those reknowned ten jurists whom 'Umar ibn al-Khattab (*radiyyallaahu ta'aalaa 'anhu*) sent to teach the people their Deen in al-Basra in 'Iraaq. He died (*rahimahullaah*) in al-Basra in the year 59 after Hijrah.

The Subject and Overall Explanation

The subject of this hadeeth is how to purify from the dogs filth. The overall meaning is that this *Shari'ah* of Islaam is from Allaah, the All-Wise, the All-Acquainted with all affairs, Who Knows what comes

from His creatures as to harmful things and what opposes/repulses those things and neutralizes them, eliminating their dangers. And here are the dogs as an example; where modern medicine confirmed the presence of filth and microbes in their saliva. And that these things cannot be removed and the harmful effects of them cannot be eliminated except by purification through the way that came from the Prophet (*`alayhi salaatu was-salaam*). And here are Abu Hurayrah and ‘Abdullaah ibn Mughaffal (May Allaah be pleased with them), narrating from the Messenger (*sallallaahu `alayhi was-sallam*) that he commanded that utensils from which the dog drinks or licks - that they must be washed seven times with water and that there should be a rubbing with earth so that these microbes and these filthy things can be removed.

From the Benefits of this Hadeeth

1. The saliva of the dog is filthy. Similarly, that which comes from its body (its urine and sweat and the like) is also filthy. The dog is filthy.
2. The dog’s filth is *Aghladun Najaasaat* (it is of the most intense of impure things in effectiveness)
3. It is a must to purify the utensils from which the dog licks seven times; one of them with dirt/earth – and this is better to be the first time. How is this done? There is a choice between three ways:
 - a. First you wash it with water then pour the earth on it
 - b. First you pour the earth on it then the water afterwards
 - c. You mix the earth with water then pour that on the utensils

**What is important is that the first time be with the earth*

In the Hadeeth of Abu Hurayrah it said: “*Let him wash it seven times*” And in Muslim’s narration: “*the first with earth*”. With the hadeeth of ‘Abdullaah ibn Mughaffal it is: “*Wash it seven times and rub it with earth the eighth time*”. So it is apparent that there is a disagreement between these hadeeths concerning the number of washes and the usage of earth in relevance to the number of these washes. This is reconciled by saying that what is intended by “*the eighth*” in the hadeeth of ‘Abdullaah ibn Mughaffal is that it is the earth in the sense that it is additional to the seventh, the seventh with water. Not as being considered to be the last, (and accordingly in this way there is no

disagreement for it to be the first). It is a must to use the earth to purify from the dogs filth, but is it permissible to use other than the earth? There is disagreement regarding this matter. Some of the scholars are with the opinion that other than earth cannot stand to replace the earth because the Prophet (*sallallaahu `alayhi was-sallam*) specified and said: “*the first one with earth*”, so he specified the earth. The other opinion is that other than earth may replace the earth if it is equivalent in its effectiveness of purification or even more. And we know that some of the chemicals are stronger than the earth in cleaning, and therefore they may stand to replace the earth. And so according to this opinion, they gave a rationalistic view that what is intended is the removal of the filth - removing its essence and its effect. So if the essence and the effect are removed by any kind of material, then the objective is met. And they responded to the first opinion by saying that the Prophet (*sallallaahu `alayhi was-sallam*) specified the earth because it’s the easiest and most available to people. The view of our Shaykh (Shaykh Muhammad ibn Saalih al-‘Uthaymeen *rahimahullaah*), is that if there is a substitute which can stand to replace the earth, then in this case it may be used, but it is more appropriate to take by the text - whether we say that other than the earth can replace the earth or not – in this case, it is more appropriate to use the earth.

CASE: If the dogs filth falls on other than the utensils, also it should be washed seven times. For example: if a dog licks your clothes or licks your chin then that should be washed seven times, the first time with earth. This is except in places where the earth may be harmful, in this case, other than the earth which can stand to clean can be used.

CASE: Is the ruling comprehensive, covering all types of dogs, or is there an exception for the hunting dog or the cattle dog or the watch dog for the farm? Because we know from the hadeeth of Abu Hurayrah (may Allaah be pleased with him): “*Whoever keeps a dog, one qirat of reward of his good deeds is deducted daily unless the dog is used for guarding a farm or cattle*” And in another narration from Abu Hurayrah: “*for guarding cattle or a farm or hunting.*” [al-Bukhaari]. And the *qirat* is a special weight, sometimes a very great weight

like the mount of `Uhud. So is there an exception or not? Some of the scholars went to the exception and they said that what is intended in the hadeeth is the prey dog – not the domestic one. So with the domestic one it is not obligatory to wash seven times or to use the earth. However, this opinion is weak, because the mixing of the domestic dogs with the humans is more than the untrained ones. So how can we take the wording of the Prophet (*sallallaahu `alayhi was-sallam*) to have it applicable on the few and we leave the much? This is very remote. So the saying that these types of dogs can be excluded from the hadeeth is a weak saying and the correct opinion is that all types of dogs are included. This covers the big dogs, small dogs, the black, the white, the red, because of the general wording: “dog”. And we don’t say that the word “dog” is restricted to the black dog but it is general.

4. The dogs filth is *Mughalladhah* (it is the most intense), but what about the other filths? What about the pig for example? Making an analogy between the pigs filth and the dogs filth is weak. There is an opinion from some of the scholars (may Allaah’s mercy be upon them), who said that the pig’s filth is even worse than that of the dog because it is known that the pig eats the dung and that the pig is *dayyuuth* (shameless, without jealousy). He lets other pigs approach his own mate. And therefore, since he is more filthy, treating his filth should be the same as that of the dog. Is this rationale correct? The answer is no, especially when we say that the filths are divided into “intense”, “medium”, and “light”. And also especially when we say that the filth of the dog is to be washed seven times as an act of worship in origin. What are these types of filth?
 - a. The dog’s filth is the intense type
 - b. The light filth is of two types:
 - i. The male child who is still milk fed (does not eat hard food), then his filth is light.
 - ii. *Al-maadhee* – the prostratic fluid emitted as a result of sexual excitement. It is neither urine nor semen – it is between the two. The

semen itself is pure and
the urine itself is light and
the prostratic fluid is
between the two and it is
light. It is sufficient to
sprinkle the area with
water to clean it, and it
doesn't need scraping or
rubbing of the place
because it is light filth

- c. The medium type of filth covers the rest
of types of filth – even that of the pig.
5. It is forbidden to eat dogs based upon the foundation:
“*kullu najisin haram wa laysa kullu haramin najasaa*”
“*Every filth is forbidden but it is not the case that every
forbidden thing is filth*”. So the dog is haram to eat,
contrary to the saying by some of the scholars that it is
disliked. Now under the necessity, if a man is going to
be destroyed and there is only a dog to eat, then in this
case he may do so. If he eats the dog under such a
situation, should he wash his mouth seven times, one of
them with dirt? Or should we say that since Allaah
(*subhaanahu wa ta'aalaa*) made it lawful to eat under
such circumstances then its filth is lifted? What is
apparent is the latter opinion: meaning that it's filth is
lifted. Similarly, since Allaah (*subhaanahu wa
ta'aalaa*) permitted to take the hunted animal from the
mouth of the dog without a need to wash it seven times
(one of them with dirt), then in this case the filth is
lifted. And this is the closest opinion.

CASE: If the dog urinates on something,
then it is to be washed seven times - one
of them with earth. So if it urinates in
utensils then the urine should be spilled
and the utensil should be washed seven
times, one of them with earth. And this
is based on the analogy that if the saliva
(which is purer than urine), is to be
washed seven times (one of them with
the earth), then the urine by all means
takes precedence, as does the dung.

6. The additional benefit is affirming one of the signs of
the Prophet (*sallallaahu `alayhi was-sallam*) testifying
for his truthfulness, since modern medicine affirmed the
intense effectiveness of the filth of the dog saliva and
what it contains of the disease causing microbes.

The Questions for this Hadeeth

1. When and where did ‘Abdullaah ibn Mughaffal die?
(may Allaah be pleased with him)
2. Choose the correct answer:
 - a. The dog is filth and its filth is:
 - i. Light
 - ii. Medium
 - iii. Most intense
 - b. If soap is used instead of earth it would:
 - i. Purify the utensils
 - ii. Would not purify the utensils
 - iii. Would purify if it is not possible to use or find the earth
3. Is this ruling specific to the hunting dog or does it cover all types of dogs?
4. If the pig drinks or licks from the utensils then should it be washed seven times - first with earth - or not?